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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

DECEMBER, 1827.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. XIII.

Brandenburg, June 13, 1746.

"WE dined at the house of a pious widow, of the name of Culenien. At table we were told that the Rev. Mr. Newmeister, in Hamburg, had applied the following title to us, both in speaking and writing; 'A couple of fanatics, who go about fancying they can convert the Jews.' I said, 'The good man knows no better; however, may we pass for fanatics in his and other people's eyes, provided that God forms another judgment of us, in whose sight we are manifest! *Hominum judicia non curamus*. Men frequently judge of things as a blind man judges of colours.'

"Aug. 5.—This being market-day, we found opportunity to carry on our spiritual merchandize, not only with the Jews of this city, but also with foreign Jews, and even with many awakened Christians. We were not without success.

"Aug. 15.—A proselyte called
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on us, in the dress of a candidate for the sacred ministry; his name is Frederick Christian Buecher, his Jewish name was David Ben Isaak. Immediately on his entrance he said, 'Do you know me?'

"I. How can I remember every man immediately?

"He. Were you not in Hanover six years ago?

"I. Yes.

"He. Did you not meet with a Bocher (Jewish student) in the synagogue there, who said, that sooner than become a Christian, he would cut off his head?

"I. Now I know who you are: Do you at length see that you must follow the *thole*—the crucified?

"He. Yes; it is the very reason why I come now to you; at that time you so affected my conscience, that two years afterwards I went to the Rev. Mr. Ovens, in Buechern, who instructed and baptized me on the 22d of May, 1742. I now live in Göttingen as a student.

"We jointly exhorted him to lead a godly and truly Christian life.

"When, six years ago, I was in the outer court of the synagogue of Hanover, I was surrounded by more than twenty Jew boys, who all asked me whether I truly believed that the Messiah had come. To which I answered in the affirmative, and related to them, as far as they were able to comprehend it, the history of the Messiah. While I was so engaged, a Bocher came up to me, smote me on the breast, and endeavoured to drive the children from me, but they remained. He said to me, 'You accursed heretic! what have you to do with the children? you seduce my children.'

"I answered, 'How can I seduce your children? I have Moses and the prophets.'

"*He.* But you are always speaking of the *thole*—crucified.

"*I.* *Hakkol tholoi battholoi*—all hangs on the hanged, and you also must hang on him, else you will perish.

"*He.* What! I hang on the *thole*?

"Saying this, he drew his hand over his neck, signifying that he would rather cut his throat than believe on Christ the crucified—*thole*. He trampled with his feet whilst saying this, and I did the same, and as he had before struck me on the breast, I struck him again, saying, 'And you must yet hang on the *thole*, and if not you will be trampled under foot, and these children will be witnesses. We then left each other for that time, and, as has been just mentioned, after two years he learnt to adore Jesus the crucified, whom before he had reviled.

"This instance is particularly encouraging to me; and will at the same time serve for an answer to those, who are of opinion that

nothing is done among the Jews, because when they are addressed they do not immediately come in great numbers, saying, 'We wish to become Christians.' The indifference prevailing amongst nominal Christians is so great, that if one were to recommend ten converts to them for instruction and maintenance, during a short period, the clergy and magistracy of whole cities would answer, 'How can we provide for all these people?' and yet they always ask us, 'What success have you?' However, I have a firm hope, that that God who fed five thousand with a few loaves, will make sufficient provision for his people, whenever they shall return and seek the Lord their God and David their King.

"When Mr. Buecher was gone, a man from Oldendorp came to tell us that two Jews from Turkey would come to us, having been directed by Mr. Buecher. They soon came; but they were not from Turkey, but from Kaminice-Podolski. I asked, 'How is your rabbi? do you read the Word of God diligently?' One of them answered, 'Yes, and also the Gemara. Job is a good book, but somewhat difficult; I like to speak of that.'

"*I.* Well, let us read a little of Job.

"Saying this, I pointed out the xxxiiiid chapter to him, of which he translated the 23d and 24th verses, of the angel who is an intercessor. When he had done translating, I asked him, 'Who then is this angel of whom it is said that he is a mediator and intercessor between God and man; who points out to man what is *jasher* (good and just); who can be gracious unto man and re-

deem him; nay, who is even an atonement before God, so that the Lord may say, I have found an atonement—a *copher*?" He first thought it was a created angel, but when he observed that the epithets which are given to this angel do not apply to a created angel, he said, 'It is the prince of the angels, of whom we read in the prophecy of Daniel, and whose name is MICHAEL—who is like unto God.'

"I. True, it is that messenger, who is also called Metatron (by the rabbies), who led Israel out of Egypt, of whom it is said that Israel must by no means resist him. Further, it is he who can keep or remit sins, because the name Jehovah is in him, that name which the Lord will give to none other, and who therefore is that messenger who is of the same nature with Jehovah. (Exod. xxiii. 20, seq. Isa. xlii. 3.)

"He was silent. We then spoke of the reasons of their long-lasting dispersion, and gave tracts, which they willingly received.

"Aug. 20.—We reached Hameln about noon, and entered on our work among the Jews there. The Rev. Mr. Feine accompanied me to the prison, where a Jew was confined for theft. To him I explained the 1st verse of Deut. xxx. in Jewish-German, and afterwards in German to the other prisoners, and told them that their bodily imprisonment ought to remind them of their spiritual bondage, and make them earnestly endeavour to get out of that into the liberty of the children of God.

"On the next day the Rev. Mr. Feine sent for the Jew Nathan from the prison, that we might speak with him alone, but he would not come. The ques-

tion then arose among our friends whether he ought to be compelled to come? But this I dissuaded them from, for religion allows no compulsion. Meanwhile a young Jew entered of the name of Mayer Levi; he had come from Prague, his native place, had been instructed and baptized here, had assumed the name of Johann Gottlieb Treuman, and he is now learning a trade. From his name Treuman, (which means a faithful man) I took occasion to exhort him to faithfulness both in his business, and especially in Christianity.

"Aug. 24.—Meeting a Jewess on the road who was walking with her son, we spoke to her of the glory of the Bride of Christ, from the xlvth Ps. This conversation arose out of her telling us of the splendid marriage of the daughter of the agent of the Court of Brunswick, who was married to a rich Jew in Frankfort-on-the-Mayne. I showed how this and a still greater degree of this world's glory, is but a dark shadow in comparison with that glory, which Christians have in the Bridegroom of their souls, for the one vanishes away with time, but the other lasts for all eternity. That is connected with many troubles and worldly cares, but this gives ease and content even in the midst of troubles. That may be stolen by thieves, and consumed by moths; but this is kept by the power of God."

The following extract is taken from an account of a journey into Westphalia, in September, 1746.

"Sept. 19.—We called on the Rev. Mr. Kulmeyer, at Herforden, who received us with these words, 'His blood be upon us and our

children.' He afterwards spoke much on the obstinacy of the Jews, and added, that none had been truly converted by the exertions of Mr. Ezhard in Ham-
burgh. He told us, however, that he did not mean to discourage our exertions, but to prove that we were not to expect any great success.

"I answered, '*First*, As to the exclamations of the priests and people of the Jews, 'His blood be upon us and our children,' this is not properly the cause of their long-lasting dispersion; for, 1st, our Saviour himself prayed for them on the cross, saying, 'Father, forgive them, they know not what they do;' 2dly, the apostles preached the Gospel with success, not only among the Gentiles, but also among the Jews; 3dly, nay, Peter was particularly the apostle of the Jews. By these means the terrible execration of the high-priest and scribes was so far mitigated, that it concerns those only who tread in the footsteps of their impious forefathers; and by our success among the Jews, the Lord shows that his grace is not limited. *Secondly*, As to the celebrated and worthy Mr. Ezhard, I do not know whether he has baptized any Jew, but that by his instrumentality more than a hundred Jews were excited to embrace Christianity is certain.* Now, though I should happen to know that one or another of these had proved an impostor, yet it would not thence

follow that all are such. Besides, Sir, I can give you instances of some of the Jews who were awakened by Mr. Ezhard, who continue to fear the Lord with all sincerity of heart.' I went on to show the necessity for making some exertions for that people, and how that the Institutum Judaicum had been begun and carried on, not without success. Over this he rejoiced, and said that he had now been delivered from many prejudices and preconceived opinions.

"He then told us of a man from the neighbourhood of Berlin, who pretended that he was to convert the Jews. Having come hither also, he applied to the magistrate for authority, and having obtained permission to make the experiment, he went into the marketplace, where, seeing a Jew, he addressed him in the following manner:—'Jew, I am happy to meet you, you must now be converted, you must now receive Christ.' The Jew answered, 'Sir, mind your own business, I have nothing to do with you; I do not call upon you to become a Jew.' The man then became angry, and said, 'Jew! Jew! you villainous Jew! will you not be converted? you must needs be converted.' He continued scolding the Jew thus, till a great many people collected together to see what was going on. At last he was sent out of the city.

"Oct. 1.—In Rheda I found a favourable opportunity, not only of conversing with the Jews, but also of publicly delivering a speech to them in their synagogue, being desired to do so by some of their principal people."

* The late Augustus Hermann Franck, founder of the Orphan House at Halle, on every occasion extolled this Mr. Ezhard; and confessed that he owed to him his profound knowledge of Hebrew and the rabbinical writings.

A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(Continued from page 412.)

But that writing and title called by the name of a Nazarite doth encumber you perhaps: because it behoved that Messias should be born in Bethlehem the city of David. If he were not born in Bethlehem, I report me to the chronicles and records of the time of his birth, and the circumstances thereof. Let the testimonies of the angels, shepherds, wise men, his own mother, Joseph, and all the evangelists be examined. Moreover what imported that horrible slaughter of all the suckling babes of Bethlehem, only by the cruel proclamation of Herod, without any molestation of the infants of Nazareth: unless Herod the king had been thoroughly persuaded, that about that instant of time, wherein Christ was born, the same very king of the Jews was then born in the city of Bethlehem? What else is it then that troubleth you? because he died the death? What do I hear! What! have you always awaited for a Messias that could not be bereft of life? How then should this Messias deliver Jacob his people from their iniquities, when as no remission of sins could be without slaughter and blood, according to the infallible testimonies, and continual sacrifices of your own law? Briefly, if it were not requisite that Messias should die the death, then did all the prophets lie, Zechariah, Daniel, David, Isaiah, did lie: which have not only made mention of his death, but have most learnedly also set down the cause of his death. For this we read in Daniel, *That wickedness* (saith he)

may finish, and sins be sealed up, iniquity reconciled, and everlasting righteousness may be brought in. And proceeding a little further in the same chapter, doth expressly declare that Christ ought to be slain. In like manner the prophet Isaiah: *If he shall make his soul an offering for sin*, saith he. The very same thing doth Moses also prefigure unto us, under certain ceremonies of sacrifices, types, and figures, not altogether obscure. What say you to Isaiah the prophet, who doth not only discover the cause, but the manner also of his death, his spittings, scourging, wounds, plagues, buffetings, and reproaches? What say you to Zechariah, who mentioneth the piercing of his side with a spear? What say you to David, who describeth the nailing of his hands and feet, the sponge full of vinegar, the rending his flesh from the bones, the casting lots for his garment. What say you to Moses also, who, under the title of the brazen serpent, doth prognosticate his lifting up on the cross?

But here again some froward person amongst you will murmur again in this wise; In what sort can Christ be said in the Scriptures to be everlasting, if he must of necessity be slain? This scruple no man can more effectually unloose, than the prophet David in his mystical psalm: *Thou shalt not leave my soul* (saith he) *in the grave, nor suffer thy holy one to see corruption.* Where you hear his soul laid in the grave, you must understand that to be spoken of his death and burial. Again, when you hear that he is risen again from his sepulchre, you must interpret the same of his infinite eternity, and unperishable free-

dom, exempt from all manner of corruption. Whereby appeareth nothing discernible unto you, each condition in one self person? that is to say, that he is both a mortal man and an eternal God. In the one whereof the infirmity of his manhood is palpable: in the other the glory of his resurrection is most evidently provable. What! and do ye expect yet any other everlasting Messias besides this? What a fantasy is this! As though, when the true Messias is come, he may obtain any courteous entertainment amongst you? Truly none at all: for even so say the prophets of your own nation. Or else what meaneth that saying of David, that ye read in the psalm? *The stone which the builders refused, the same is made the head of the corner.* And who be they that are called the builders, but even yourselves the Jews? What is this stone, but Messias? whom if ye will so long gape after, until you find yourselves pliable to embrace and honour him, it will come to pass that your long lingering will be prolonged beyond all compass of time: because according to the saying of your own prophets, you will never dutifully allow of the coming of the true Messias, but that ye will continually remain in an uncertain expectation of some other. For if he be accepted by the general consent of you all without exception, surely he cannot possibly be the true Messias. Again, if he be refused from amongst you, how long will you hang in suspense of his coming?

Even in like manner your forefathers did look for a Messias to come long before the birth of Christ, almost two thousand years: but after that he was come indeed,

and that the Lord of lords, whom they sought, was entered into his temple, and the angel of the promised testament whom they wished for, was amidst amongst them, yet did not his own receive him. And why so? because they judged that he would come after another sort than the prophets had foretold them. For the prophets did describe his coming to be poor, simple, and beggarly: but these lusty gallants do gaze for a certain trim earthly emperor, awaited upon with some famous troop of princely guard. The prophets did promise a silly meek lamb, whose voice should not be heard to bleat in the streets. These courageous champions attend for some lion and victorious monarch. They did foreshew that he should be slain, tormented, and hanged on a tree, who should not avenge him of the injuries of his people with displayed manner of bloody battle, but with shedding of his own precious blood should redeem the sins and wicked transgressions of his people; should not with violence rush upon the crown of the empire, nor with force of arms deliver his people from the thralldom of Cæsar, but should restore freedom to his nation from the bondage of sin, and the tyranny of death and the devil, with all the potentates and principalities thereof; and so establish to himself a kingdom, not transitory and earthly in this world, but heavenly and endless for ever and ever. On the contrary part, these fellows, flattering themselves with a fantastical opinion of worldly pomp, and measuring all things according to the glorious glittering show of some terrestrial dominion, do yet fondly believe, that some other puissant and victorious conqueror

shall come in some notable advanced manner. Whereupon being worthily deluded of their own frivolous fond expectation, they can neither truly acknowledge their own heavenly Messias, nor did accept of him when he was come. Neither was it any marvel if they could not find in their hearts to entertain him, being in this beggarly plight; when, as their own prophets did long before pronounce, that the Messias should be persecuted with none so savage and unmerciful enemies, as the people of his own lineage: and did also, under most manifest oracles and apparent veils of shadowish signs, prognosticate that he should be slain through the treacherous treason of his own people.

After the same sort was the blood of Abel spilt by the imbrued hand of his bloody brother Cain: Joseph entrapped and sold by the sinister practice and procurement of his brother Judah: the lamb of the passover slain and devoured piecemeal, in the houses of them which were delivered by the blood of the same: So was Moses oftentimes contemptuously intreated, and disdainfully railed upon amongst his own kinsfolks: King David, cruelly assaulted, not of Saul only, but (which is more horrible) of the folk of his own family, of his neighbours, citizens, and subjects. What else do the several calamities of all these purport, than that Messias should be slain by the butchery of his own people? What doth that stone of offence mentioned in Isaiah, and *that Rock to fall upon, to both houses of Israel, and as a snare and a net to the inhabitants of Jerusalem* signify, other than that the Lord himself should suffer death by the murderous practice

of his own nation? Otherwise why is he called a rock to fall upon and stone of offence, if there were nothing in him whereupon the adversaries might stumble at? And to pass over other sharp and horrible prophecies uttered directly against this viperous generation, by the mouth of their own prophets, in the book of Deuteronomy, the xxxist and xxxiid chapters; so likewise in the lxvth and lxvith of Isaiah, and many others besides of their own prophets, peruse who listeth the books of Malachi and Zechariah with diligence and heedfulness; what doth Malachi else in all that his preaching almost, than explain the order and manner of Christ's passion, yea, and that so lively, that scarce any portion seemeth overskipped, that may seem to appertain to the sum and argument of all that whole tragedy? Not their King himself riding upon an ass, not the breaking of the bow of battle, and preaching peace unto the Gentiles: not the loosing of prisoners out of the pit, wherein was no water, whose outstretched power extendeth from sea to sea, from the floods to the uttermost parts of the earth, raising up the children of Israel above the children of Greece: not the thirty silverlings of the traitor Judas for the which he sold Christ: not the wounds of his pierced body: not the print of the nails in his hands and feet: not the scattering of the disciples, the Shepherd being stricken: not the city severed into three factions, whereof the third part only remained sound and served the Lord, yet so that the same was brought to trial by fire: not the destruction of Jerusalem by the assault of the Gentiles: not the overthrow and subversion of

their houses: not the deflowering of their virgins: not the breaking in sunder the veil of the temple under the figure of the Mount Olivet: not the darkened eclipse of the sun the same day in the which Christ suffered his passion. *And there shall be a day* (saith he) *it is well known to the Lord, neither day nor night, but about the evening time it shall be light: And it shall come to pass in the same day, that the waters of life shall go out from Jerusalem, and the half of them toward the east sea, and half of them towards the uttermost sea, and shall be both in winter and summer.* And, immediately in the same chapter, prophesying of our Saviour Jesus Christ hanging upon the cross: *And that which shall be there above the bridles of the horses shall be called holy unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar, &c.*

What answer will you make now to these so notable and manifest testimonies? and whereupon dependeth the hope of that you look for, or in what points doth it chiefly consist? Will ye flee back again to your rotten worm-eaten poesies?—"We are the seed of Abraham, and were never subject to any other: well, we may wander, but we can never perish: the holy patriarchs are our progenitors: we are the issue of an holy root: we have a God in whom we do believe: we have the law wherein we are instructed, the temple, the priesthood: the sacrifices and ceremonies are committed unto our safe keeping: we have also prophets, and promises of prophets, wherein we put our confidence."—Nay, rather you were once invested with all these, but now, through your traiterous trea-

chery, you are bereft and despoiled of them all. You had some time Abraham unto your father, upon whom you so gloriously vaunt yourselves. Even so had Esau, Ishmael, and Saul also as well as you. And even this self-same so noble a gentleman, whom you account for your father, if he were present now in these our days, or had lived then also when Christ was conversant upon earth, and had seen all those your frantic outrages, and traiterous devices, conceived of such spiteful rancour and cankered malice: if he had beholden your reproachful taunts, contumelious mockeries, and furious madness, your execrable injuries, and horrible tyrannies, provoked by no desert of his: your unquenchable malicious cruelty, in deriding, scorning, and murdering that most mild Son of God, Christ Jesu, the most puissant and mighty Lord of glory, having in all respects so bountifully deserved of you: and had been present at that unspeakable, mad outrage, and exclamation, when ye cried out, "Crucify him, crucify him: his blood be upon us and our children: we have none other king but Cæsar." Moreover, if he had seen your unappeasable disorder, without all remorse of mercy, in persecuting his disciples: your intolerable scorpionlike savageness, so furiously boiling against the innocent infants of the Christian Gentiles: and the rest of your heinous abominations, insatiable butcheries, treasons, frensies, and madness: If, I say, this most godly and mild patriarch Abraham were alive, to hear and behold the same, with the same eyes wherewith long since he beheld the day of Christ Jesu and rejoiced, would he ever have ac-

counted you for his sons? or ever have acknowledged such imps to have proceeded out of his loins? Nay, rather, who can doubt of this, that he would have agreed with John Baptist rather, and cried out with open mouth against you?—"O ye generation of vipers, and children of the devil, I do utterly detest you, and your poisoned deeds and imaginations."

But you do believe in God, whom only you do worship and honour: so do the Turks, Saracens, Moors, and Scythians, as well as ye. And where is there any one nation under the cope of heaven, so savage and beastly, that doth not profess, confess, and worship one God only? And what is this to the purpose? Albeit ye esteem never so much of that your worshipping the Great God, if yet in meanwhile ye persecute his messengers and ambassadors whom he sendeth, if you kill his prophets, if ye murder his apostles, martyrs, and preachers: finally, if you put to the most slanderous death of the cross, the dear entirely-beloved and only-begotten Son of God himself, being tormented with all kind of horrible tortures, to the unspeakable reproach of the same your own God, with what shameless visage can you brag that God to be your father, whose Son you have so shamefully crucified? Yea, what were this to the purpose, or what might it avail you, to seem to yourselves that the same God is your father, if he do not acknowledge you for his children? Take this for an undoubted truth, that no kind of people can be adjudged to be the people of the living God, but in respect of his dear Son Christ Jesu, which if your blundered senses cannot com-

prehend as yet, what mean those words of Hosea, I beseech you? and of whom were they spoken? *For ye be not my people, therefore will I not be your's. And it shall come to pass, in the place where it was said unto them, You are not my people, it shall be said unto them, You are the sons of the living God.* You do persist still obstinately in the opinion of God's law; and quite contrary to the law of God, without all law, equity, and conscience, hanged and racked upon a tree the very same person of whom the whole law did prophesy before, notwithstanding so many strange and wonderful miracles wrought by him, so many brotherly benefits employed upon you: yea, finding also no manner of cause worthy of death in him: you do vaunt yourselves lustily in speech of the circumcision of your foreskins, and your uncircumcised hearts overflow with spiderlike poison: you brag of keeping the sabbath-day, while you take your bodily repast only: but the right use of the sabbath of the Lord is to have a quiet mind, free from all jar of envy and malice. This sabbath you do profane continually, but then chiefly most wickedly, when ye murdered the Lord himself, neither seem as yet satisfied therewith, nor will ye relent one iota at all from your cankered contumacy: you profess in words the letter of the law, but utterly disclaim from the spiritual meaning of the law in your deeds. You cry out, "The temple of the Lord! the temple of the Lord!" and yet you abhor the Church of Christ, being the true temple of the Lord: you challenge to yourselves a wonderful haughty prerogative of the blood-offerings, of the priesthood, of the sacrifices and ceremonies of

the law. which indeed carry a certain gallant resemblance of true religion.

But these outward shadows and ceremonies had their time and place long ago, and were not instituted to the end they should continue irrevocable, but for a season, to present, as it were, a superficial view unto us of more excellent things. Even as the kingly throne of David, and all that politic government of the Israelites did prefigure nothing else unto us, but the everlasting kingdom of Christ, and were as certain principles, wherewith the minds of the beholders might be raised up to a more deep consideration of far higher mysteries; insomuch that the very same which was but figured in king David, we plainly perceive to have been expressly discovered in the King of the New Jerusalem, which is the Church of Christ. The same which was prefigured in Abel, in Noah, in Abraham, Melchisedec, Joseph, Moses, Aaron, Joshua, Samson, David, Elias, Jonas, Jesu the Great Priest, in the Paschal lamb, in the brazen serpent, in the rock, in the manna, in the Feast of Pentecost: briefly, whatsoever exercises were practised in shadows, types, and figures, we do unfeignedly acknowledge to have met, concurred, and been accomplished in one body. And this body truly is Christ Jesu, who is also the end and consummation of all the whole law. In like manner the sacrifices and ceremonies, trimmings and deckings, of the old law, contained in themselves no sound nor permanent matter, but were shadows and forerunners of more excellent graces. For who is he so purblind in this our age, that knoweth not, that God doth not dwell in

temples made by men's hands? that consciences are not cleansed from sins with the blood of goats and of bulls? But these bloody offerings obtained a certain resemblance only of the true purging of sins. What doth the commandment of the prophet imply, when in your passover he charged a lamb of a year old, clean and undefiled, to be slain by families and tribes? Can your senses be so blockish, to think that so great and effectual operation lurketh in the blood of beasts, as may avail to deliver you from cruel thralldom, and translate you to the land of promise flowing with milk and honey, if there were no kernel of deeper mystery enclosed within the outward shell of the letter?

(To be continued.)



BIBLIOTHECA SUSSEXIANA.



No. III.—*The Masorah.*

THE Masorah is a work of the Jewish scribes, designed to preserve the Hebrew text in the most perfect and accurate manner, and such as should retain it in a state of perpetual conservation and perfection to the latest posterity. It is of a compound form and character; the first and principal is a body of marginal references to words and sets of words in the beginning, middle, and end of sentences and verses of the Hebrew Bible, pointing to their parallel places, with abbreviations suitable to that end. The Masorah is distinguished into Greater and Lesser; the former more copious and explanatory; the latter less opulose; and consisting of references only for general use. The other

part of the Masorah is a private work, and not admitted in the copies of the Bible; its character is that of a complete register of all the books of the Old Testament, with their parts and divisions, greater and lesser, sections, chapters, paragraphs, verses, words, and letters, with their enumerations, general and particular, the middle words and letters of the books; with numerous other particulars which these laborious compilers have devised, with the utmost art and ingenuity, for the conservation of the Sacred Text.

The matter of the Masorah (according to Lewis*) consists in critical remarks on the verses, words, letters, and vowel-points of the Hebrew text. The Masorets were the first who distinguished the books and sections of books into verses, and marked the number of the verses, and of the words and letters in each verse; the verses where they thought there was something forgotten; the words which they believed to be changed; the letters which they thought superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found in the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which letters are turned upside down, and such as hang perpendicular, and took the

number of each; it was they, in short, who are supposed to have invented the vowel-points, and the accents, and made divers critical remarks upon the punctuation, and done abundance of other things of equal importance. The Masorah is written in Chaldee, and was ordinarily divided into Great and Small; the Great is partly on the top and bottom of the margins of the text, and sometimes in the margin underneath the commentaries, and in part at the end of every Bible, which occasions the division of this Grand Masorah into the Masorah of the Text, and the Final Masorah. The Little Masorah is written on the inner margin, and sometimes on the outer margin of the Bible; it is an abridgement of the Great Masorah, written in small characters, with abundance of contractions, symbolical words, and citations of the Scriptures by one only term of the text.

Mr. Butler* denominates the Masorah as "the most stupendous monument in the whole history of literature, of minute and persevering labour." But it is questionable whether the labour was compensated by the utility of the undertaking. According to Dean Prideaux, "Those Masorets were a monstrous trifling sort of men, whose criticisms and observations went no higher than the numbering of the verses, words, and letters of every book in the Hebrew Bible, and the marking out which was the middle verse, word, and letter in each of them, and the making of other such poor and low observations, as are not worth any man's reading, or taking no-

* Lewis's *Origines Hebrææ*, vol. iv. p. 156.

* *Horæ Biblicæ*, vol. i. p. 49.

tice of.”* Other literati,† however, set a higher value on the labour of these Jewish critics. Lewis regards the fixing of the punctuation and reading, the different readings, and some critical observations on the correction of the text, as all that is in any way useful in the Masorah.

“The Masorëts (says Dr. A. Clarke‡) were the most extensive Jewish commentators which that nation could ever boast. The system of punctuation, probably invented by them, is a *continual gloss* on the law and prophets; their vowel-points, and prosaic and metrical accents, give every word to which they are affixed, a peculiar kind of meaning, which, in their *simple* state, multitudes of them can by no means bear; the vowel-points alone, add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss, through its influence.” The late Granville Sharpe, Esq. who was one of the first Hebrew scholars of this country, said one day to Dr. Clarke, “The Masoretic Bibles are not the Word of God, but a Jewish comment on that Word: it is the unpointed Hebrew text that exhibits the words of Moses and the prophets faithfully; and in that *text* alone can we safely confide.”

* Connection of the Old and New Testament, part i p. 175.

† Cunæus de Rep. Heb. lib. i. 2—18. Lewis’s Origines Hebrææ, iv. 160.

‡ General Preface to the Holy Bible, with a Commentary, &c. 4to. London. 1810.

Elias Levita, we are informed,* in the sixteenth century, wrote a standard work upon the Masorah, which he intituled, “Masoreth Hammasoreth,” having spent twenty years in the study of it. It is said that to this work the learned Buxtorf was under very considerable obligations, in his celebrated Tiberias, or Masoretical Commentary, which he published in 1665, and to which he gave the title of Tiberias, from a renowned Jewish school, which flourished at Tiberias for several centuries. The learned Dr. Adam Clarke† has translated the notes affixed by the Masorites, or Masorets,‡ to the end of the different books of the Hebrew Bible, ascertaining the number of greater and smaller sections, chapters, verses, and letters.

No. IV.—*The Targums.*

The Chaldean word תרגום (Targum) implies version, or explanation, but the appellation applies particularly to the versions or paraphrases of the Old Testament made in the East Aramæan, or Chaldee dialect. These Targums are termed paraphrases, or expositions, because they are rather comments and explications, than literal translations of the

* Townley’s Illustrations of Biblical Literature, vol. i. p. 57.

† Clarke’s Commentary on the Bible, London. 1810. See also Walton Prolegom. viii. De Masora, Keri et Ketib, &c. Ed. J. A. Dathe. 8vo. Lipsiæ. 1777; and Eichorn Introd. Nov. Test. 255—309.

‡ The persons employed in composing the Masorah; they were Jewish literati, and flourished after the commencement of the Christian era.

text: they are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the law was "read in the synagogue every sabbath-day," in pure Biblical Hebrew, an explanation was subjoined to it in Chaldee, in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. This practice originated with Ezra. As there are no traces of any written Targums prior to those of Onkelos and Jonathan, who are supposed to have lived about the time of our Saviour, it is highly probable that these paraphrases were at first merely oral; subsequently, the ordinary glosses on the more difficult passages, were committed to writing; and as the Jews were bound by an ordinance of their elders, to possess a copy of the law, these glosses were either afterwards collected together, and the deficiencies in them supplied, or new and connected paraphrases were formed.* The Targums are generally supposed to be subsequent to the Septuagint version.

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LETTER FROM MR. GOODELL, AMERICAN MISSIONARY IN PALESTINE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE lately received a copy of a letter written by the Rev. Mr. Goodell, an American missionary at Beyrout, to a friend at Bos-

ton, containing a very interesting account of the present state of things in that country. Although it does not immediately refer to the Jewish people, yet, as nothing which relates to Palestine can be irrelevant in your pages, I forward it to you for insertion.—I am, &c,  
H. S. C.

—  
*Beyrout, Feb. 13, 1827.*

My Dear Brother,

I wrote you on the 3d ult. and forwarded my letter by way of Smyrna; since then we have had days of vengeance. The enemy has literally come in as a flood; and, "If it had not been the Lord, who was on our side, we may truly say, then they had swallowed us up quick." There has been a universal conspiracy of Maronites, Greeks, Greek Catholics, Latins, and Turks, against us, and the attacks from the small arms have been without cessation, while every now and then there has been some terrible explosion from the heavy ordnance, which has made our houses shake. Dreadful denunciations have been read off with fury and frenzy in every church against us, and against all those who serve us in any capacity—who bring our water or our milk, who buy or borrow of us, or sell to us, or receive our charity, or even speak to us. Several individuals have been excommunicated. But all the thunder, and fire, and storm, the superior and inferior clergy could bring from the upper and nether worlds, were found to be absolutely powerless, (the blessed consequences of our instruction,) and they were obliged to have recourse to the sword of Mahomed and the Pope. The more they

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\* Horne's Introduction to the Critical Study, &c. of the Scriptures, ii. 164.

raved and threatened, the more the people thought, and talked, and visited us; and it was found necessary to quarter soldiers upon them to make them stop thinking. All the violent and rash measures they could adopt to break up our school were absolutely ineffectual, until soldiers were quartered upon every family, however poor, that sent a child to school. The school in Beyrout is now suspended. The schoolmaster was thrown into prison, but the British consul interfered, and claimed him on the ground of his being our sexton, and as taking care of the burying-ground. One of the schoolmasters in the mountain has also been imprisoned, but most or all of the schools continue, though not unmolested, yet in existence and prosperity.

My heart, dear Sir, has several times sunk within me. One night two or three hairs of my head absolutely, I believe, turned white! and I could think of nothing in all the Bible to comfort me, except the language which Manoah's wife used to her husband: "If the Lord were pleased to kill us, would he have shewn us all these good things?" But I have since been ashamed of my unbelief, and ordinarily find the promises of God to be sweet, refreshing, and exceedingly abundant. Indeed I have been fired at but three times since I have been in the country; twice from the Turkish fort, at the time the Greeks were here, and once from a Christian, as I suppose, at the time of the terrible blasts from the churches; but I have more fear of poison, than of powder and ball. I cannot be sufficiently thankful, that I have so good a coadjutor in Brother Bird,

whose nerves are stronger than iron, and whose faith is stronger even than his nerves.

But, in the midst of all, we have never had greater encouragement in our labours, than we have at the present moment. The work of the Lord is going on with increasing rapidity. The people have almost entirely done disputing with us; and will insist upon it, that we use some sort of enchantment to turn their heads. One visit to us, they say, is sure to change their whole mind or religion. The word of the Lord has certainly been very powerful and full of majesty in Beyrout during the last year. I never saw the thunders of heaven, when they make the pillars of earth tremble, produce such an effect upon men's hearts, as I have seen God's everlasting omnipotent truth produce. And all these mighty violent efforts against us have only made many feel and think so much the more deeply, and see so much the more of the corruption of their churches, and of the truth of the Gospel. There is, of course, great indignation against the few who are connected with us. When they go into the city, some spit in contempt of them; others point with the finger, and clap their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many, whose fathers, as Job says, we should have disdained to set with the dogs of our flock. But all this, together with the misrepresentations, and vile slanders, and base ingratitude of others, we bear with some degree, I trust, of patience, humility, and even joy, for the sake of him,

who was scorned, and reviled, and crucified for us—*who was wounded for our transgressions, and bruised for our iniquities, and who withheld not his face from shame and spitting.*

But instead of repining, we would rather rejoice and be thankful, that we have lived to see this day; to see men cheerfully forsaking house and friends for the kingdom of heaven's sake; ready, apparently, to go to prison and to death, embracing the Gospel with primitive simplicity in the face of reproaches, losses, and dangers; and with the Bible in their hands, standing up in defiance of all the powers of earth and hell. Our schoolmaster, for instance, appears to have, in an eminent degree, the humble and devoted spirit of the martyrs of Jesus. It is good to converse with him, and to hear him express his utter unworthiness to suffer for Christ. The change that has taken place in him, is a sufficient reward for all that has been expended upon the school, even if no other fruit appear. But we have confidence to believe that other fruit will appear. As many as 200 children have been members of it, most or all of whom are our friends, and most or all of whom will probably be our friends twenty years hence.

The constancy and firmness of Assaad Shidiak has emboldened a few: and, 'if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. O! it is good to see men not counting their lives dear, especially when we have so much reason to believe, that the fires of persecution will soon be lighted here! The situation of our be-

loved Shidiak is said to be less distressing at present than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him, for to beat him, say they, has no more effect upon him, than to beat a stone. As individuals have gone out to various parts from us, with the truth in their heads, if not in their hearts, it will not be surprising, if in twenty years there should be a perfect moral revolution throughout all Mount Lebanon. O, ye friends of Jesus! strive mightily together with us in your prayers to God for us!

I cannot refrain from expressing our great obligations to Mr. Abbott,\* for his unremitted kindness, assistance, and protection. Mrs. Abbott shines eminently as a Christian; their daughter too has, as we sincerely trust, been recently turned from darkness to light, and from the love of the world to the love of God. If the Lord were pleased to kill us, would he have shown us all these things?

The Turks tell us, that the Christian (or rather, *unchristian*) priests complain to them, that we have made all the religion of their churches appear an abomination in the eyes of the people. So may it be!!!

(Signed) W. GOODELL.

To Jeremiah Everts, Esq.  
Boston, U. S.

LETTERS TO JEWISH CHILDREN.

No. III.

[At the suggestion of a friend, who could not understand why the

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\* The British Consul.



boys alone should be addressed, we ventured, in our number for October, to alter the address from "Dear Boys," to "Dear Children:" at the request, however, of the author, we revert to the original address. We are informed that some parts of the papers will be found applicable to the boys principally, and that it is the author's intention (if spared) to address, at a future period, similar communications to the girls.—ED.]

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January 6, 1827.

My dear Boys,

I FINISHED my last letter by saying how dear and precious Isaac must have been to his aged father, Abraham; before I go on with the story, I must beg you to observe *very particularly* two things in the history of your nation. First, that not one among them was ever accepted for his works, but for his faith; and if you perceive this, it will show you how vain and false is the hope of the Jews of this day, who say that by keeping certain commandments, and performing ceremonies, they will be justified before God. The other thing I would shew you is, that every person and event, in the history of your people, is either a type of Christ, or of something contained in the New Testament: and seeing this, you cannot doubt but all was ordered to confirm us in the faith of the Gospel. Our Lord Jesus said, "I am not come to destroy, but to fulfil." He meant what is written in the law, and the law itself. We shall see, as we go on, if the Holy Spirit vouchsafe to enlighten our understandings, that the Old Testament and the New agree as well together, and make as perfect a whole,

when joined, as your head and your body do.

While Abraham was rejoicing in his young son Isaac, now grown to a lad, God suddenly spoke to him in these terrible words, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Now God had not only given Isaac to Abraham in a miraculous manner, but had positively told him that the promised seed, and the promised blessing, should be through Isaac. (Genesis xxi. 12.) What a trial was here! Abraham knew that God would perform all he promised; and his only hope now was, that when he had killed and burned the body of his son, God would restore him to life again. Oh mighty faith! we may well stand amazed at it. Abraham not only hoped, but was certain, that God would do this, and he went away early the next morning with the knife to kill his son, and the wood to burn him upon. Here was a *work* indeed: but could Abraham *possibly* have done such a work, if his *faith* in God's word had not been stronger than every feeling of his heart beside? Abraham's *faith* was that which God accepted; for he did not allow him to go on to this great work of death: and this shews indeed that though our obedience is necessary to prove to men our faith, yet faith is that whereby God justifies us. Well, Abraham went forward, and on the third morning (remember, boys, it was on the *third* morning), he saw the place where he was to destroy his son—he left the servants behind, for fear their intreaties or force might



interrupt the sacrifice,—he built the altar, laid the wood in order, bound Isaac, and lifted the knife! It was enough—a voice from heaven called to him to hold his hand; and again was the glorious benediction pronounced more fully, “By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.” (Gen. xxii. 13—18.) In Jesus Christ, the seed of Abraham according to the flesh, is this great promise fulfilled: in all believers who are heirs of Abraham’s faith, it also receives an accomplishment: but, my dear boys, God forbid we should exclude *you*, the very children of Abraham, Isaac, and Jacob, from your share in the privileges it conveys—great and glorious privileges! Your people, the Jews, are now as numerous as the stars of heaven, &c.; they shall yet unite under their own Messiah, Jesus Christ, and possess the gate of their enemies: now, they are trampled under foot, like the sand on the sea-shore, notwithstanding their multitude: when they turn to the Lord Jesus they shall shine as the stars, and their multitude will add to their glory, while the whole earth shall look up, and rejoice in their brightness.

We will now consider Isaac, a beautiful type of the blessed Jesus! The only, the well-beloved Son of his Father: Jesus, the hope of all the nations of the earth, the Father of the everlasting age, whose

seed shall endure for ever! Isaac was condemned to death—innocently, for he had committed nothing worthy of death or of bonds—he was to die by his father’s hand; and so did the Almighty Father bring down his Son, the guiltless Jesus, to the dust of death, and make his soul an offering for sin.

I told you to remember that it was on the *third* day Abraham came to the place of sacrifice. You must observe, that as he fully intended to obey the voice of the Lord, and to slay his son, Isaac was as one *dead*, from the time that command was given, until he was unbound from the altar on the *third* day. Do you not see in this the resurrection of our blessed Lord? On Mount Moriah your temple was built; and it is generally believed that the sacrifice of Isaac was prepared on the very Mount Calvary, where Jesus was indeed sacrificed. This makes it yet more wonderfully striking. Isaac bearing the wood on which he was to be burnt, over the spot where Jesus bore afterwards the wood of the cross on which he was actually put to death—these things are worthy of consideration. Who would not be a Jew, when observing how God called the first of the Jewish nation to be so bright and glorious a representation of that awful work, the redemption of the world? Isaac, too, though much stronger than his aged father, for he must have been twenty-five years old, made no attempt to escape; he suffered himself to be bound, and resisted not the uplifting of the knife by an arm that he could have overpowered in a moment. So our Lord Jesus. “Thinkest thou that I cannot now pray to my Father, and he shall

presently give me more than twelve legions of angels? but how then shall the Scriptures be fulfilled, that thus it must be?"—"No man taketh it (life) from me, but I lay it down of myself." Our Lord suffered, because he would fulfil the word of God, and refused to deliver himself, that he might save us. Isaac too, went as a lamb to the slaughter, and neither complained nor resisted; for he knew it to be the will of God. You would do well to read the twenty-second chapter of Genesis among yourselves, and observe how in every particular, it agrees with the great work of our redemption. God would glorify his name by having a sacrifice offered to him upon that spot, and he provided a ram for that purpose: but when Christ was to suffer, none appeared in his stead, because the life of the world depended upon his death.

After this follows the story of Isaac's marriage. Abraham, knowing that the Canaanites were a wicked people, on whom the wrath of God would at last come, charged his servants to take a wife for Isaac among his own kindred; and in this too, you will see how graciously the God of your fathers vouchsafed to watch over them in all things. Abraham believed the promises of God too firmly, to think of Isaac ever returning to the country of his forefathers; but he

sent to his own kindred for a wife for him. If you have only taken the *name* of Christians, without having your hearts changed and purified by the Spirit of Christ, that name will not serve you: you are going back, in your hearts, to that country of idolaters, the world which lieth in wickedness, and whose end is destruction; but if you have really and indeed determined to follow Christ, and to partake of the heavenly inheritance, then nothing will induce you to return to the world you have left, but you will desire to bring all your friends with you to the "good land"—"Jerusalem, which is above." I have something to say to you very interesting about Ishmael, the other son of Abraham, but will defer it till my next letter: also of Jacob and Esau. Think over what I have now written—consider whether Abraham's wonderful faith, the gift of God, was not his greatest blessing; and whether Isaac's story is not exactly that of our Lord Jesus. Finding these things to be so, you will exclaim, "Thanks be to God for his unspeakable gift!"—for the Gospel of Jesus Christ, to whom bare all the prophets witness, and who is your Great Prophet, your High-Priest, and your Almighty King! May he bless you abundantly!

Your affectionate Friend,

CHARLOTTE ELIZABETH.



## PROCEEDINGS OF THE LONDON SOCIETY.

## DENMARK AND SWEDEN.

COMMUNICATIONS FROM MR. J. C.  
MORITZ.

OUR readers are aware that Mr. Moritz has resided and laboured for some time in Hamburg. In the spring of the present year the Committee requested him to take a journey through the adjoining countries of Denmark and Sweden, for the purpose of obtaining information respecting the Jews of those countries, and at the same time availing himself of all opportunities of forwarding the great object of his mission. He in the first instance proceeded by way of Altona to Copenhagen, where having failed in his application to the King of Denmark, for authority publicly to prosecute his mission amongst the Jews in that kingdom, he went on to Gottenburg in Sweden. We present our readers with some extracts from his various communications during the journey.

Those who labour in the missionary field naturally look for the fruit of those labours, and feel discouragement when their success is not answerable to their expectations. No one can read the opening sentence of the following letter, dated Gottenburg, May 23, 1827, without sympathising with the writer in the expressions of his sorrow, and praying that his faith may not fail:—

From my letter dated Copenhagen, May 8, you will have been apprised of my arrival in that city, the manner of my proceeding there, and the sad result of my endeavours. Were it becoming, to ask Him who giveth not account of any of his matters, a rea-

son of his acts, I might have asked, "Wherefore dost thou thus, O Lord?" But as the clay must not say to the potter, "Why hast thou made me thus?" it is best to be quiet, assured that unerring wisdom and infinite love, cannot but do that which is just and righteous. I have had another lesson that his ways are in the deep, and his thoughts past finding out.

That the Jews occupy the attention, and excite an interest in the minds of influential individuals, is evident from the following paragraphs:—

Professor Möller invited me to dinner. The Jewish cause was the subject of our conversation. He remarked, that if the king of his country did not co-operate with some of the monarchs of Europe, in plans of beneficence to the Jews, yet that he had done much for the civil improvement of that people. He added, "He allows them to be educated in Christian schools, and to study at the University; he has encouraged them to form a new synagogue, in which the prayers and preaching are held in the Danish language, and children of both sexes receive catechetical instruction from a learned Jew, who is appointed thereunto, and they are then properly confirmed; and greater civil privileges are granted to those who comply with this order."—"This," he thinks, "will sooner bring them over to Christianity than the plan that we adopt."

Though this spirit of kindness on the part of the king evinces a favourable change in behalf of the Jewish nation, Mr. Moritz remarks,—

I told him that this manner of preparing the Jews was quite antisciptural, and consequently against the purpose of God; and that this plan, where it had been tried, had proved not beneficial, but detrimental to them, for that, instead of becoming *real Christians*, they had proved them-



selves *complete infidels*. I said, further, that the only plan we could adopt as Christians, would be to follow the example of St. Paul, who said to the Corinthians, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; for after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." He seemed to acquiesce in my views, and said no more in defence of his former opinion.

Some circumstances rendered it impolitic for Mr. M. to do more at that place; but being asked for some books to be distributed among the Jews after his departure, and having left for this purpose 120 Hebrew tracts, 260 German tracts, twelve Hebrew Prophets, eight of Bogue in Jewish-German, thirty-five Hebrew and German New Testaments, and twelve of Tremellius, he says,—

I trust I shall, on my return (D.V.) find the greatest part of these books in the hands of Jews, and that the Lord may so water the ground, that it may produce abundant fruit.

He then goes on to remark,—

Having taken some important measures for the purpose of securing *future* means of access to the Jews of this place, and finding for the present no more to do, I made preparations for my journey to Sweden, and on the 15th in the morning, I went over to Malmo.

Having escaped some perils by sea, he adds,—

By the mercy of God, I arrived here (Gottenburg) on Saturday night. Blessed be God for having brought me so far on my road. May he soon make my way prosperous, and enable me to sow the seed of life among my former brethren, and then cause it to bring forth much fruit, to the glory of his own grace!

Although no *immediate* benefit may seem to result from the visits of the missionaries to the Jews, yet those visits may be attended with good ultimately, and a remote advantage may follow. In evidence of this we quote the following paragraph with pleasure:—

I was received with open arms by my Christian friends; and the *various Jewish families* I had already visited, expressed their joy at seeing me again. I have distributed a good number of tracts among them, and have had long conversations with several of them about the concerns of their soul, and my intention to establish a school in the place. If I may judge from their words, I trust my efforts will not be in vain.

That the mind of Mr. Moritz is actively employed, not only in his immediate labours, but in reconnoitering and breaking up new ground, will appear from what follows:—

There are not now so many Jews here as formerly, owing to the badness of the times. A considerable number have removed to Stockholm, where there are about 150 families; here only about sixty. At Gottenburg they have bought a house, and established a school for their children, but at Stockholm, they have no school at all. If it be the will of the Society that I should visit Stockholm, pray let me know by return of post. Should schools be established, then I may ascribe it, under God, to the personal friendship that most of the Jews here have towards me, and to the confidence with which they favour me.

Mr. Moritz addresses the Committee further from Gottenburg, under date of June 19, 1827:—

I have visited (he says) and spoken to *every Jewish family* in this town, and distributed my whole stock of tracts, amounting to near 300, among them. The following are the most interesting conversations I have had here. Some Jews objected that there



is no need of a Saviour, because God is merciful, and that if the sinner, only an hour before his death, shall say to him, "Have mercy on me—I have sinned against thee, pardon thou my sin," God will pardon him, and give to him eternal life. I explained to them the nature of sin, and the righteousness and purity of God, and the need of true repentance, pardon, and holiness, without which no one can see God. I then asked them if they really imagined that God will pardon their sins upon such a confession in the hour of death? and added, "If God had been willing to do so, why did he order so many sacrifices under the old dispensation? for what purpose was the shedding of so much blood, if sin could have been forgiven without an atonement?" As they gave me no answer to this, I went on to shew them the typical signification of the sacrifices, and their antitype, our Lord Jesus, &c. who by his own sacrifice had made an everlasting atonement, and brought in an everlasting righteousness, which is bestowed on all such as believe. At their request I gave them some books.

Surely such plain and profitable declarations of Gospel truth as these, shall not have been spoken in vain, and it is cause of great rejoicing, that thus the word of Christ is declared amongst them. Mr. Moritz goes on to say,—

Though the people heard me, and were reasonable, I fear they were indifferent. But the wife of one of them, and who is the daughter of the rabbi at S—, brought forward some of the strongest Jewish objections against Christianity, especially against the divinity of Christ; but by God's grace I was enabled to silence her by Scripture proofs, and also by the doctrines of the ancient Jews. They asked me if I, who had been a Jew, really believed all this myself? I replied, that as it was my full persuasion that the Old Testament contained the word of God, I could not but believe the testimony it contained of the divinity

and Messiahship of Christ, and that having experienced his pardoning love and grace in my own soul, it was now my hearty wish and prayer to God, that all my Jewish brethren might come to the acknowledgment of the same truth, and that therefore I was anxious to do all in my power, to beseech them to be reconciled to God, for I was persuaded that there was salvation in none other. They seemed to be quite touched at this confession: may the Lord grant them grace to receive the truth in the love of it!

The attention which some of the Jews give to the subject of Christianity is surprising; and considering their early prejudices, their worldlymindedness and obstinacy, we cannot but augur well from the circumstance related in the following paragraph, and hailing it as a sign of the times, that the long-barren fig-tree is putting forth her green leaves, in token that summer to that long-scattered and neglected people "is drawing nigh."

On one of the Jewish sabbaths, I met with some Jews returning from the synagogue, with whom I entered into conversation about the Christian religion. They desired me to accompany them to the public walk, out of the gate, which I readily did. Several other Jews joined us there, so that twenty-five collected round me, and our conversation lasted more than two hours. We went through the various articles of the Christian creed, and they chiefly opposed the doctrine of Christ being born of a virgin; but when I proved to them from the Bible that Christ most needs be the seed of the woman—*זרע האשה*, and not the man—*האיש*, and had shewed them the express prophecy that the mother of Messiah was to be a virgin—*עלמה*, and that the appellations given to this child of the virgin in Isa. ix. 6, could not possibly belong to any child begotten of sinful seed, they gave up their argument against it. But they objected farther, that Christ had been no blessing to the

Jews, and that consequently he could not be the Messiah. I replied, that the Jews themselves had been the cause of this—that they had not enjoyed the benefit resulting from his redemption, because they had refused to receive him, and had rejected the counsel of God against themselves; that they had stumbled over the precious corner-stone which was laid in Zion, and that therefore they were broken and scattered, but that if they would return and seek the Lord their God and David their king, they would come to the full enjoyment of the blessings of his salvation. They then all at once asked me if I really believed all this myself? and upon my assuring them that I did so from my heart, and hoped by the grace of God to live and die in this faith, they parted from me in a friendly manner, and desired some tracts, which I readily gave them.

Much has been done, most unquestionably, by the efforts of the London Society, if the Jews have been led individually, or collectively, to *think* on the subject of true religion. That this has been done to a very considerable extent is certain, and the following particulars may be adduced as an instance. Mr. M. relates,—

“The father of a Jewish family which I visited, asked me, if the Christian religion could really be proved from the Old Testament. I went through the chief prophecies with him, and proved to him their fulfilment in Christ Jesus. I gave him some tracts on the subject, which he promised to read attentively.

To the father of another Jewish family I spoke about death and eternity, and proved to him, that he was under the curse of the law, and that therefore he could not stand before God in judgment at the last day. As he consented to this, I went on to shew him the need of an atonement, and that this atonement had been made through Jesus Christ, the true Messiah; and that we, without faith in the justifying and sanctifying blood of this Saviour,

could never come to the enjoyment of everlasting life. On this he became serious and pensive, and went his way. May the Spirit of God seal the word to his heart!

The following anecdote cannot but be gratifying to those who are watching for any favourable movement on behalf of the people of Israel.

Two Jewish families (says Mr. M.) invited me to their house. On arriving there, I found all their relations met together. We conversed nearly two hours about the spiritual concerns of our souls, to which the *females* who were present paid particular attention. Two young men went out to take a walk on the public promenade, and requested me to accompany them. We sat down together on one of the seats, and entered into a discussion on the subject of Christianity, which lasted an hour and a half. Their chief objections were directed against the miraculous birth and divinity of Christ, but when I explained to them Isa. vii. 14, ix. 6, Jer. xxiii. 5, 6, Zech. xiii. 7, and Micah v. 1; and also stated what is said in the Medrash Bereshith Rabbi, in the name of Rabbi Moses Haddershon, concerning the יהוה of God, where Rabbi Achæ says, *There is no other name of Jehovah but the King Messiah*, they made no more objections, but told me, that often when they think upon those words which they have heard of me, they feel such strong emotions in their hearts, as if I really were right. Rejoicing to hear such a confession, I desired them not to suppress these feelings and convictions, but rather to pray the Lord to open their eyes, and to lead them into the truth.

Whatever favourable circumstances may transpire, to animate the missionary in pursuit of his great object, the enemy of souls is not backward in raising impediments to his progress. Mr. Moritz had entertained hopes of establishing schools for the poor Jewish

children in Gottenburg, but some of the rich Jews have thwarted them, by forming a plan for the education of those children amongst themselves, from which all religious instruction is to be excluded; and some of the richer females have prepared a seminary where the poor Jewish girls are to receive an education, with all accomplishments equally with the richest. On this Mr. M. remarks,—

These outward advantages are too alluring not to be accepted by the parents; there is therefore no hope of getting a school established here at present. Had it pleased God that I could have opened one, I had the promise of the children of four families, whom I would have instructed in various languages, and eventually I should have got the children of the richer ones; but as yet the time for the Swedish Jews does not appear to be come. May the Lord's will be done! The seed of life has been plentifully sown in this town among the Jews, which, should the Lord vouchsafe his blessing, will in due course bear an abundant harvest.

*(To be continued.)*

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CONSTANTINOPLE.

LETTERS FROM REV. H. D. LEEVES
TO DR. PINKERTON.

IN the Expositor for April and October is inserted some very important and interesting information, respecting the conversion and persecution of three Jews at Constantinople; and we pledged ourselves to communicate whatever intelligence we might receive on this affecting subject. We have now the melancholy satisfaction of redeeming our pledge, by laying before our readers communications to the Rev. Dr. Pinkerton, from the Rev. H. D. Leeves, the agent of the British and Foreign Bible

Society in that city, who has taken a deep interest in the concerns of our persecuted brethren, and whose praiseworthy conduct in endeavouring to alleviate their sufferings, entitles him to the warmest thanks of the whole Christian Church.

The first is the letter referred to in our number for October, dated May 12, 1826, and the substance of it is already before the public, yet there being other circumstances related, we do not apologize for the recapitulation.

I must add to what I have written on other occasions, some particulars about our converted Jews. Every effort has been made to obtain a remission of their sentence, and to procure their release from the Bagnio, but in vain.

It has thus pleased God that they should be subjected not only to a severe, but to a long-continued trial of their faith and patience, and I now proceed to inform you, with deep regret, that it has been too much for one of them to bear, and that he has denied his Saviour, and relapsed into Judaism. It is, I am sorry to say, the Rabbi Peter who has fallen away. Reports had for some time reached me, that he had shewn symptoms of decline, and that he had frequent communications with his wife, and with other Jews. I therefore, in the month of March, caused a letter to be written to them in my name, bringing them to the test, and desiring each of them, if they continued faithful to their Saviour, and were ready to endure all for his sake as they had hitherto done, to send me a declaration to this effect, signed individually by their own hand. This measure drew from John Baptist and the younger John most satisfactory declarations, and from the unhappy Peter his formal renunciation of Christianity. John Baptist wrote to me thus:—

“ Sir and Father, Mr. Leeves,

“ This comes from me your son John Baptist. I say to you from the bottom of my soul and of my heart,

that I have known Jesus as my Messiah, and from henceforth, let what will come upon my head, I accept it all for the love of him; and I wish to know neither father, nor mother, nor wife, but I acknowledge Jesus Christ our Lord, and after him yourself. We pray day and night to Jesus Christ our Lord to be gracious to you and to establish you, as well yourself, as all of that family, who have shewed to us the true light. Amen.

(Signed) "JOHN BAPTIST."

The younger John wrote to me in nearly the same terms. Peter's letter was not addressed to me, but to a young man in my service, who wrote the letter to them in my name, and who has taken a warm and active part in the whole course of these proceedings. His letter runs thus:—

"Dear Friend,

"I salute you, and tell you that you must know that my name is *David*. I have indeed received great satisfaction from yourself, but reading and considering, I have not been able to discover any certainty in your faith. From henceforth, therefore, you must place no dependance on me, for a Jew I was born, and a Jew I will die; and from the beginning I repented of what I had done, but my companions would not let me turn back. I salute all your family.

(Signed) "DAVID ARIEL."

I afterwards wrote him a strong letter, endeavouring to awaken him to a sense of the sin he was committing, but although he at first sent me word that he would write to me in reply, I have never heard from him since. Thus this unhappy man has proved himself to be of the number of those, whom our Lord describes as having received the seed into stony places, where there was little depth of earth: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." I cannot doubt but that this man in the beginning believed

that Jesus is the Christ. He voluntarily sought us out, and it appeared that he had studied the New Testament for three years in secret. He shewed indeed that he was well read in it, and was the most learned of the three, citing a great many passages from the prophets, in proof of the Messiahship of Jesus, and quoting also passages from Jewish authors in confirmation of it. But from the beginning of his trials he shewed much greater timidity than the other two, whose business it was, as it now appears, continually to support and encourage him. In this they succeeded for a time, and prevented his turning back, but when he was thrown into prison, and saw there was no hope of a speedy deliverance by any exertions on our part, the terror he had of being again delivered into the hands of the Jews, and the expectations they no doubt held out to him of pardon, and of getting him out of prison, as they had before done the two others who had not been baptized, if he returned to Judaism, united probably to the persuasions of his wife, were temptations too strong for him to resist, and appear gradually to have brought him to the resolution of denying the Saviour in whose name he had been baptized. I now recollect that at the first interview I had with the younger John, at the gate of the Bagnio, to my enquiries after John Baptist he answered, with a smiling countenance, that he was "*Bueno, bueno,*" meaning that he was firm in his faith and resolution; but, upon my asking after Peter, he significantly and sorrowfully shook his head, saying, "*No es bueno, no es bueno.*" I remember, also, that a person who was present at their baptism observed to me shortly after, "If either of the three give way, I think it will be Peter—he turned up his eyes too much, with what I thought an affected devotion: and I did not quite like the livid paleness which overspread his face when the water was poured over him: but the two others seemed to be seriously impressed." These opinions have, alas! proved themselves to be too true, though I was unwilling at the time to give credit to

them, and as he had already borne so much, hoped he might still stand firm. The two other converts, I am thankful to say, shew hitherto no signs of weakness, and I have a good hope that, through God's grace, they may endure unto the end. But under their sufferings and disadvantages, it will be only God's especial grace and assistance that can support them. There has been much sickness in the crowded wretched place they inhabit. The young man and the Armenian have both been seriously ill, but are recovered: and now John Baptist is suffering under a complaint, which has emaciated and brought him very low, and makes us fear for his life. When Mr. Hartley went to see them, soon after his arrival from Malta, he contrived, though very ill, to crawl to the gate of the Bagnio, and when Mr. H. asked him if he were prepared for death, should such be the will of God? his reply was, that he should wish to live some time longer, to proclaim Jesus Christ to his brethren. Two days ago his father hearing he was sick went to see him, and it appears, from the testimony of the father himself, that though able to say little from weakness, he exhorted him to become a Christian, telling him that he himself was fully convinced that Jesus is their Messiah.

I am happy to say, that I have this moment heard a much more favourable account of John Baptist's health. The period of their imprisonment is approaching to an end, and the father of the young man is again endeavouring to get his son delivered up to him. I anxiously wait the result of the next fortnight or three weeks, within which time it will be decided what the Turks will do with them, if released from confinement. The difficulty is, under what class of rajahs they can be admitted. By the laws of the empire every rajah ought to be subject to some ecclesiastical head, on whom a considerable degree of civil power is conferred over those of his nation, for whose conduct he is held by the government to a certain degree responsible. Of these chiefs there are only three recognized by the Porte, the

Greek Patriarch, the Armenian Patriarch, and the Jewish Grand Rabbi, and to neither of these do the two men in question with propriety belong, as they have left the Jewish religion, and have become Christians, not of the Greek or Armenian, but of the Protestant Church. It is in fact an entirely new case, and one of difficult solution. The embarrassments also on the present question, are greatly increased by the hostile feelings with which our nation is at present regarded by the Porte.

Though the details of this poor man's apostacy are very affecting, and will afford cause of triumph to the Jews at Constantinople, and to the enemies of their conversion at home, yet let no one judge him before the time. It may be that God may recover him, and enable him to bear a good confession before many witnesses, and shew, to the silencing of gainsayers, that "God is able to raise him up again and to make him stand." Surely the prayers of Christians should daily ascend to the throne of grace for these sons of Abraham, who are now suffering persecution, almost unto death, for the cross of Christ.

The narrative continues as follows:—

May 25.—The fate of our prisoners remains still undecided. Much fearing that the efforts of the Jews to get them delivered up again to their jurisdiction might, under present circumstances, be successful, I thought it necessary, three or four days ago, to write to our young converts, preparing them for the worst, and giving them such exhortation and advice as might be suitable to them in the prospect of new trials and sufferings, especially exciting them to make a good confession of Jesus Christ before the Jews, and the Turkish tribunals. In their answer to this letter they say,—

"We have received your letter,

and have well understood its contents, and according to your injunctions, we will keep Jesus our Messiah before our eyes, whatever circumstances or chastisements may befall us; and we hope, putting our confidence in him, that we shall suffer no evil. Not only shall not the Jews, who are men of little weight, be able to overcome us in our trial, but were the wicked Satan himself to rise up before us and be our adversary,—with the hopes which we have in our crucified Jesus, he shall not conquer us. Have, therefore, no fears about us. Many persons of other communions come to us daily in the Bagnio, making us large offers, and promising that if we will join them, they will procure our release; but we answer them, that he who has showed us the light of the truth, and has since been our support, he is our father, and he may do with us what he will; and that we did not become Christians for the sake of wealth, nor to obtain an earthly kingdom, but we were baptized that we might endure tribulation, and thus might attain the kingdom of heaven.

“You say to us, that you have some fears concerning the younger John, lest, when brought before the tribunals, he might not be able to answer as he should do. Both he and I put our trust in the power of the Holy Spirit, that he will put our adversaries to silence, and will himself speak by us. Amen.

“We entreat you always to be mindful of us, and to be on the alert. We, on our parts, will always have your counsels of the Holy Gospel in our minds.”

There is great ground for encouragement in the conduct of these men, and may God give them strength to endure to the end; but I rejoice over them with fear. David remains in prison still, with the rest, and it is generally believed that the Jews will not pardon him, though he has returned to them. Having been baptized, he will always be esteemed by them as a polluted person.

You shall hear the end of this affair as soon as I know it myself.

We are compelled, by want of room, to defer until next month the succeeding letters, which communicate the painful intelligence of the prolongation of the imprisonment of these poor and tried children of Abraham, for a period of three years more; and our readers may be assured that every information that can be afforded relative to their fate, shall be carefully registered in this work; and it is trusted that their circumstances will awaken the sympathy, and also the liberality, of English Christians, whereby their condition may be in some degree ameliorated, and some comforts supplied to them under their cruel privations and sufferings.



PALESTINE.



JOURNAL OF MR. J. NICOLAYSON.

(Continued from page 437.)

July 9, Lord's-day.—Moses called in the afternoon, and told me, he wished to come every Sunday, to attend our reading of the Gospel in Arabic. What other motive he possibly can have in this, than a desire to know something of the Gospel, I cannot imagine; and yet he does not give any other evidence of having such a desire, or of thinking it possible that the Gospel may be true; for he still holds fast to the Talmud, and declares, that the Old Testament cannot be understood without it. He seems fully persuaded, that whatever is advanced contrary to the Talmud cannot possibly be true, notwithstanding he may not himself be able to interpret some passages of Scripture upon which we dispute, otherwise than we do. To-day I laid all argument aside, and endeavoured briefly to show him what is the character of the Messiah, as we collect it from the Prophecies, and what is the character of Christ as given in the

Gospel; and what was the great object of the Messiah's coming. With the exception of a few interruptions, he listened patiently to the whole; and though it did not seem to make much impression upon him at the time, and though perhaps he might not understand all my broken Arabic, yet he heard something of the real character of the Messiah promised in Scripture, and especially of the great object of his coming, even "to seek and to save that which was lost." What effect this may produce, must be left to divine grace.

July 16, Lord's-day.—Moses, and with him a German Jew from Safet called, just as we were going to our meeting. They asked when service would be over, and promised to call again; and they came in the afternoon. Though Naphtali, the Jew from Safet, is a native of Germany, yet he speaks that language so imperfectly, that I found almost as much difficulty in conversing with him in that language, as I find in conversing in Arabic with the other Jews. We had, however, an interesting conversation on the time of the coming of Messiah. When I pressed the seventy weeks of Daniel upon him, he knew not how to answer; and endeavoured to evade, by saying, that even granting that these seventy weeks could not be explained in any other way, yet if we turned to other prophecies, we should find that Messiah could not have come already, because that which is there predicted is not yet fulfilled. He referred to those prophecies which describe the glory of Israel in the days of the Messiah, and the absolute universality of the knowledge and fear of God which is predicted in those days. When I asked him whether he thought that all this must come to pass at once, and suddenly, at the coming of the Messiah, he allowed that it would be accomplished in the course of time, and by degrees, but added, that he could prove that Messiah must raise the dead very soon after his first appearing. I gave him my Hebrew Bible, to show me his proof. He referred

me to Isa. lxvi. 14, "When you see this, your heart shall rejoice, and your bones shall flourish like an herb." The last expression he conceived to signify the resurrection of the body.

I. Granting that this is the meaning of the passage, it does not prove what you intended to prove by it. How does it appear from hence that this is to take place immediately upon his first coming? for this was the point you were to prove.

Jew. There is not much said before this, but much is said after it; consequently, it must be in the beginning.

I. Supposing this to be the proper way of determining the order of time, it would be so little in your favour, that I might take an argument against you from this very circumstance, for there are very many and important things mentioned in the preceding part of the chapter; but as I do not consider this the proper way of arguing, I shall refer you to that passage in Daniel, from which we have already seen that the Messiah must have come long ago; and I shall thence prove to you that the resurrection of the dead is not the first thing that shall take place on the coming of the Messiah. Here the angel Gabriel tells Daniel expressly that the Messiah is to be cut off. This we learn from Isa. liii. will take place after many and protracted sufferings; and from Daniel we farther learn, that a Prince is to come and destroy the holy city; i. e. Jerusalem.

Here the other Jew, Moses, interrupted me, saying, But of all the things the Prophets say shall take place in the days of the Messiah, nothing at all has come to pass yet.

I. These very things mentioned here have taken place. The Messiah came at the very time fixed by Daniel; he suffered all that Isaiah saith he should suffer; he died as both Isaiah and Daniel said he should; and he rose according to the Scriptures, and ascended into heaven; and not long after, the prince here mentioned came and destroyed the city. Who that prince was, you know.

Jew. Titus.

I. Here then you see that many things have been fulfilled already; and indeed such things as cannot be fulfilled in any other person, or at any other time. As to the restoration and glory of your nation, that cannot be fulfilled, till according to Hosea, you return and seek the Lord your God, and David your king.

When I continued to press these, and similar arguments upon them, they had recourse to their usual cavils about the law. The time for reading was come, and they followed me to attend it. They do not read Arabic.

July 18.—Mrs. Dalton's little Henry was unwell yesterday, but no danger was apprehended. At half past twelve in the night, her servant came to call Mr. Bird, saying, the child was very sick. In half an hour Mr. B. returned, and told me that the child was dead when he arrived there. To-day we buried his mortal remains near those of Mr. Fisk. We assembled at Mrs. Dalton's soon after five o'clock in the afternoon, where we had some conversation upon death and eternity in Arabic, with those natives who attended. Mr. Goodell then read a portion of the Gospel in English, and I concluded with a prayer for the afflicted mother, and for a blessing upon all present. At the grave, Mr. Bird made a short address in Arabic, to the persons around.

July 20.—I heard that there was a poor Greek boy on board some Turkish vessels lately come from the Morea, whom they wished to make a Turk of, that they might sell him to greater advantage to some Turks; but the boy having resolutely refused to turn Turk, notwithstanding all they could do to him, they desired to sell him to some Christian. The few Christians however who remain in this place are so poor, that they could not buy him; and therefore I resolved to rescue the boy from their hands, and to give him his liberty, and educate him. He is only nine years of age, and was taken, after the fall of Missalonghi, from the fields near Patras, where he was tending sheep.

His parents and two elder brothers fled, and he does not know what became of them; he being left behind, was taken, and made captive. He speaks only Greek and Albanian, and does not read at all; but as he is still so young, I hope he will easily learn it, and by the blessing of God, learn also what is of the utmost importance to every immortal soul, whether Greek or Jew, even the glad tidings of the Gospel.

July 23, Lord's-day.—Moses calls regularly every Lord's-day at our time of reading. To-day he brought with him a German Jew from Breslau. He was dressed in an European dress, and spoke German pretty well. He was robbed by the Greeks about five months ago near Rhodes: they took whatever they found on board, and even stripped the passengers of their clothes. He told me that he had had letters for me from Amsterdam, but that the Greeks had taken them. I had a very interesting conversation with him, but too long to be related, particularly as it was upon the subjects I have already mentioned. He was more intelligent than any Jew I have met with in this country as yet. He never attempted to deny the truth of the facts recorded in the Gospel, which he said he had read in part. Isai. liii. he endeavoured to apply to the Jewish nation, but could not succeed. To the argument from Daniel's weeks he did not know how to reply, and had it not been for his superstitious reverence for the Talmud, there is reason to believe he would have been open to conviction. But he would rather declare that he could not understand the meaning of the plainest declarations of Scripture, than reject the most fanciful and ridiculous interpretations of the Talmud. He acknowledged, however, that of all the various methods of explanation used in the Talmud, (and of which he gave me some specimens) he was bound only to use the Peshat (פשוט) when conversing with Christians, because it was not our duty to receive the others. The Talmud is their great strong-hold, which nothing but the

power of divine truth, when applied by the Spirit of grace to their hearts and consciences, can pull down. He went away, furnished with a Hebrew Bible and some tracts.

July 25.—Another poor Jew called. He is a native of Telmitz in Poland; has been to Egypt, Jerusalem, and Safet, and is now reduced to great poverty and want. Though he read Hebrew pretty fluently, he shewed great ignorance of the contents of the Hebrew Scriptures, when I entered into conversation with him. Indeed he acknowledged his ignorance, and could not assign any other reason for his faith, than that his fathers had believed as he did. He said that not knowing or seeing any thing better than what he found in a little book his father gave him, he could not desire or seek any thing better; but that if he should see any thing better, he should desire it, and be glad to accept of it. Upon this I endeavoured to impress his mind with the importance of inquiring after the truth, and his duty to do so. I farther endeavoured to direct his attention to his own state before God, and to the promises of the Old Testament of a Redeemer from sin and spiritual misery, and the accomplishment of these promises in the New Testament. After having furnished him with the book of divine truth in his own language, I commended him to the God of his fathers, entreating him to read the Scriptures with prayer and supplication to God, that he might be led to the knowledge of him, of whom Moses and the prophets have written.

July 27.—The Polish Jew called again. Having shewn the Bible I had given him to an Arabic Jew, he had requested him to ask me how many such Bibles I had, and what was the price of them, as he wished to purchase a number of them to send to the East. I was sorry to be obliged to tell him, that I had no more at present. Having heard that I had given some tracts to the other German Jew, he requested me to give some to him also. I gladly complied with this request, and renewed my address to him on the great concerns of his

soul. He looked over some of the tracts I gave him, and said of No. 33, (an Address to all the Seed of Jacob, to excite them to read the Holy Scriptures with humility and prayer) that it was an excellent little book, and he would read that first with great attention. From this I took occasion to represent to him, the state in which we are by nature before God, the only way in which we can, as sinners, come to God with acceptance, the Old Testament doctrine of sacrifices, their typical reference to the great sacrifice of the Messiah, the fulfilment of all these in Jesus of Nazareth, and I dwelt especially on the liid of Isaiah: this evidently made some impression upon him. If it please the Lord to bless to him his own word, and those tracts which I gave him, he may be led to further inquiry, and eventually to the knowledge of the Saviour.

I have had several inquiries after Hebrew Bibles, and some are so anxious to have them, that they would buy them of me before they arrive, lest others should get before them. I have written to Dr. Naudi long ago for a fresh supply, but for want of an opportunity of sending it, the letter was delayed so long here, that it can hardly have reached him yet. May not this desire of the Jews to possess and read their own Sacred Scriptures, be considered as a token of the approach of those happy days, when Israel shall return and seek the Lord their God and David their king?

(To be continued.)

DOMESTIC.

BAPTISM OF A CONVERTED JEW.

ON Sunday evening, Nov. 4, a Jew was baptized at the Episcopal Chapel, Cambridge Heath, by the Rev. C. S. Hawtrey, M.A. The Rev. T. Mortimer, whose ministry he had attended with much profit, both at Shoreditch Church and at Wheler Chapel, and the Rev. A. S. Thelwall, who had been giving him regular instruc-

tion for some months preceding, stood sponsors on this occasion.

The new convert, whom we have every reason to believe a truly simple and humble-minded man, was first awakened to a consideration of the subject of religion, and to the vast importance of seeking the salvation of his soul as the one thing needful, by the instrumentality of a student now in the Seminary, who met with him at the house of another Jew, about August last year, and prevailed upon him (though at first very reluctant, and utterly careless on the subject) to call upon him, that they might converse and read the Scriptures and pray together. This led him, under the divine blessing, to a deep conviction of the awfulness of living without God in the world, as he had been doing for years, and he was induced to attend the ordinances of Christian worship; he read several books, especially Doddridge's *Rise and Progress of Religion*, and *Sermons on Regeneration*, and gradually, in compliance with the increasing convictions of conscience, gave up all those occupations (though much to his temporal loss) which interfered with his religious duties, or were inconsistent with a profession of godliness: and he at length called upon the Rev. A. S. Thelwall, and requested to receive that more regular and particular instruction, which was necessary to prepare him for baptism. This was about Easter last; since which period he has gone through a course of catechetical instruction, much to the satisfaction of his teacher, who gives very pleasing and affecting testimony to the earnestness, simplicity, and humility with which he has persevered in seeking the knowledge of

that Redeemer, who came to seek and to save that which was lost, and who is now *exalted to be a Prince and Saviour, to give repentance to Israel and forgiveness of sins.*

There is joy in heaven and among the angels of God over one sinner that repenteth. Should there not be joy among the saints upon earth, and in the congregations of the faithful, over one lost sheep of the house of Israel, who, we may hope and trust, is indeed brought home to the fold of Christ?



ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Monmouthshire.

ON Sunday, Sept. 30, the Rev. C. S. Hawtrey preached two sermons in behalf of the Society at *Monmouth*, (Rev. H. Barnes, *Vicar*). Collections, £14; and on Friday, Oct. 19, at *St. Arvan's*, (Rev. W. Jones, *Perpetual Curate*). Collection, £14.

Herefordshire.

On Friday, Sept. 28, the Rev. C. S. Hawtrey preached at *Brampton-Abbot*, (Rev. R. Strong, *Rector*). Collection, £11. 3s. He afterwards proceeded to meet the Rev. Alex. M'Caul, in Somersetshire; from whence they both returned, and on Wednesday, the 10th of October, attended the Annual Meeting of the *Hereford Ladies' Association*, the Rev. Henry Gipps in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Hawtrey, Oakham, Beddy, M'Caul, and Bird. In the evening the Rev. A. M'Caul preached at *St. Peter's*, (Rev. H.

Gipps, *Vicar*). Total collections at meeting and sermon, £56.

Gloucestershire.

On Thursday, the 11th Oct. they attended the Anniversary Meeting of the *Cheltenham Association*, the Rev. F. Close in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Kempthorne, Hawtrey, Holmes, Gardiner, M'Caul, Thomason, Maitland, and Denny, and by Dr. Thomas and D. Capper, Esq. Collection, £31. 11s.

On Friday, the 12th, the Annual Meeting of the *Gloucestershire Auxiliary Society* was held at *Gloucester*, the Rev. T. Thomason in the Chair. Resolutions were moved and seconded by Gen. Prole, and the Rev. Messrs. Hawtrey, Kempthorne, M'Caul, Close, and Holmes, and by Capt. Raymond and A. Hanbury, Esq. Collection, £19. 3s.

Worcestershire.

On Sunday, Oct. 14, sermons were preached at *Worcester*, in the morning at St. Martin's, by the Rev. C. S. Hawtrey—collection £8. 14s.; and at St. Clement's, by the Rev. A. M'Caul—collection, £17; and in the afternoon at St. Clement's, by the Rev. C. S. Hawtrey—collection, £10. 8s.; and in the evening at St. Martin's, by Rev. A. M'Caul—collection, £11. 8s.

The Annual Meeting of the *Worcester Ladies' Association* was held on Monday, the 15th, the Rev. Digby Smith in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Cawood, Davis, Hawtrey, M'Caul, Haver-gal, and Bell, and by Major Mackworth and H. Bignell, Esq. Collection, £21. 11s. 3d. After which they proceeded to Bristol.

Somersetshire.

On the 2d of October the Rev. C. S. Hawtrey preached at *Bru-ton*, (Rev. W. Cosens, *Perpetual Curate*)—collection, £6. 11s.; and on the 3d, the Rev. A. M'Caul preached at *Wincanton*, (Rev. — Bradford, *Incumbent*). Collection, £6. 15s. On Sunday, 7th Oct. the Rev. A. M'Caul preached two sermons at *Yeovil*, (Rev. R. Phe-lips, *Minister*)—collections, £17. 3s.; and the Rev. C. S. Hawtrey, in the morning, at *Henstridge*, (Rev. H. Bridges, *Vicar*)—collection, £7. 9s. 6d.; from thence they both proceeded to Hereford. On their return from Worcester to *Bristol*, they were joined by the Rev. W. A. Evanson, who preached on Tuesday, Oct. 16, at St. James's, (Rev. T. T. Biddulph, *Minister*). Sermons were also preached at the usual churches during the week, and on Sunday, the 21st, by the Rev. Messrs. Evanson and M'Caul. The Annual Meeting of the *Bristol Auxiliary Society* was held on Thursday, Oct. 18, Capt. Jenkinson, R.N. in the Chair. Resolutions were moved and seconded by Sir E. Hartopp, Bart. the Rev. Messrs. C. S. Hawtrey, H. Gale, T. T. Biddulph, J. L. Lugg, W. A. Evanson, F. Ramftler, A. M'Caul, W. Day, J. Hensman, R. Brodie, J. Hall, and J. East, and by Col. Hawkshaw and J. Willis, Esq. Total amount of collections, £168. 13s. 8½d.

On Sunday, the 21st Oct. the Rev. C. S. Hawtrey preached in the morning at *Brislington*, near Bristol, (Rev. G. Rankin, *Curate*)—collection, £21. 2s. 2d.; and in the evening at *Donry Chapel, Clif-ton*, without a collection.

The Rev. D. Ruell left London

for *Wellington*, and preached, morning and afternoon, preparatory sermons in the Parish Church of that town, on Sunday, the 21st, where he was joined, the following day, by the Rev. A. M'Caul, from Bristol. The First Anniversary of the *Wellington Auxiliary* was held on Tuesday, the 23d. In the unavoidable absence of the Rev. R. Jarratt, *Vicar*, the Rev. J. Mules, *Curate*, took the Chair. Resolutions were moved and seconded by the Rev. Messrs. P. A. French and D. Ruell, J. Richey and A. M'Caul, F. Mules and S. Maitland, &c. Another meeting was held in the evening for the labouring classes, who could not be present in the morning. It was numerously attended, and most of the gentlemen who had spoken in the morning addressed the meeting. Total collections, about £20.

The Rev. S. Maitland, the zealous Secretary of the Gloucester Auxiliary Society, being on a visit at *Bishop's Hull*, near Taunton, kindly exerted himself, in conjunction with the Rev. H. P. Gale, of Taunton, to prepare the way for forming an Auxiliary Society in that town, on the return of the Deputation from Devonshire. Preparatory sermons were accordingly preached on Sunday, Nov. 4, by the Rev. D. Ruell, in the morning at *St. James's, Taunton*, (Rev. H. P. Gale, *Vicar*)—collection, £11. 11s. 9d.; and in the afternoon at *Bishop's Hull*, (Rev. H. W. Rawlings, *Incumbent*)—collection, £11. 1s. 7d.

A Public Meeting, which was crowded to excess, was held at *Taunton*, on Monday, Nov. 5, for forming an *Auxiliary Society* for that town and neighbourhood, Sir Thos. B. Lethbridge, Bart. M. P. (who kindly consented to become

Patron), in the Chair. Resolutions were moved and seconded by the Rev. Messrs. John Gale and D. Ruell, P. A. French and C. Buck, H. P. Gale and R. Jarratt, A. M'Caul, and J. A. Martin, Esq. A Committee was nominated from among the subscribers, the Rev. J. H. Stevenson was appointed Secretary, and Messrs. J. D. and H. Badcock, bankers, Treasurers. Total collections, subscriptions, and donations, amounted to upwards of £82.

Devonshire.

On Wednesday, Oct. 24, the Rev. Messrs. Ruell and M'Caul arrived at *Exeter*, and Mr. M'Caul preached in the evening at *Allhallows Church*, (Rev. M. Vicars, *Rector*). Collection, £6. On the following day, Oct. 25, the Anniversary of the *Devonshire and Exeter Society* was held, the Rev. Mr. Vicars in the Chair. A Report was read by the Secretary, and the Meeting was addressed in support of several resolutions by Major Richardson, the Rev. Messrs. Ruell, I. I. Holmes, Middleton, M'Caul, J. Bristow, F. Mules, and Mr. Groves. Total collections, £19. 9s. 3d.

The following day, Oct. 26, the Deputation proceeded to *Teignmouth*, when the Annual Meeting of the *Branch Association* of that place was held, and was both numerously and respectably attended, the Rev. J. Dennis in the Chair. — Sing, Esq. was nominated the President of the Society, and several gentlemen were added to the list of Vice-Presidents. The Resolutions were moved and seconded by — Sing, Esq. and the Rev. D. Ruell; R. Eaton, Esq. and the Rev. A. M'Caul, and by Rev. — Attlay, and other gentlemen. Collection, £10. 1s. 8½d.

On Saturday the Deputation arrived at *Plymouth*, and on Sunday, the 28th, sermons were preached in the morning at *St. Andrew's*, (Rev. J. Hatchard, *Vicar*) and in the evening at *St. John's, Devonport*, (Rev. J. Hitchins, *Minister*) by Rev. D. Ruell; — collection, at the former, £8. 1s. 0 $\frac{3}{4}$, and at the latter, £6.; and at *Stonehouse*, in the morning by Rev. A. M'Caul, (Rev. Mr. Plumptree, *Minister*) — collection, £9. 11s. 6d.; and at *Charles, Plymouth*, in the evening, (Rev. — Carne, *Vicar*) — collection, £3. 16s. The Anniversary of the *Plymouth, Devonport, and Stonehouse Auxiliary*, was held on Monday, the 29th Oct. in the morning, at *Plymouth*, Rev. J. Hatchard in the Chair. A Report was read by the Secretary, and the Meeting was addressed by Rev. Messrs. J. Hitchins, Ruell, H. J. Plumptree, M'Caul, Rowe, Gandy, and Mr. Cresswell. Collection, £7. 6s. Another Meeting was held in the evening at *Devonport*, Rev. J. Hitchins in the Chair. After the Report had been read, the Meeting was addressed by Rev. Messrs. Hatchard, Ruell, M'Caul, Garton, Capt. Thickness, Lieut. Rhind, Mr. Cresswell, and Mr. Sole. Collection, £5. 5s. 11d.—Total collections, £39. 19s. 7d.

Dorsetshire.

A sermon was preached on the 4th Oct. at *Cerne*, (Rev. — Davis, *Vicar*) by the Rev. A. M'Caul — collection, £8. 2s. 8d.; and on the 5th at *Sturminster*, (Rev. — Mitchell, *Vicar*) by the Rev. C. S. Hawtreay. Collection, £13. 9s.

On Sunday, the 7th Oct. the Rev. C. S. Hawtreay preached in

the afternoon at *Sherborne*, (Rev. John Parsons, *Curate*). Collection, £15. 1s. 9d.

Thursday, Nov. 1, the Rev. Messrs. Ruell and M'Caul arrived at *Dorchester* from Devonshire, to attend the Annual Meeting of the *Dorchester Ladies' Association*, which was held on that day, R. Williams, Esq. M. P. in the Chair. The Meeting was well attended, and fifteen clergymen were present. Resolutions were moved and seconded by Rev. Messrs. G. Wood, D. Ruell, H. Corkeram, and A. M'Caul; and Rev. D. Ruell preached in the evening at *Trinity Church*, (Rev. G. Wood, *Rector*.) Collections, £21. 14s. 6d.

On Friday, Nov. 2, Rev. D. Ruell travelled to *Poole*, where he preached at the Parish Church in the evening, (Rev. W. P. Jolliffe, *Rector*.) Collection, £9. 9s. 2 $\frac{3}{4}$ d. After which, on the following day, he proceeded to Taunton, where he was again joined by Mr. M'Caul, as already mentioned.

Cambridgeshire.

On Sunday, Oct. 28, two sermons were preached at *Trinity Church, Cambridge*, by the Hon. and Rev. Gerard Noel. Collections, £50.

The Annual Meeting of the *Cambridge Auxiliary Society* took place on Tuesday, the 30th, the Rev. Dr. Godfrey, President of Queen's College, in the Chair. Resolutions were moved and seconded by Rev. W. Carr and Rev. C. S. Hawtreay, Hon. and Rev. G. Noel and Professor Lee, Professors Scholefield and Farish, and by Rev. C. Simeon and Rev. H. Farish. Collection £19.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Dec. 9.

Subject.

THE SECOND COMING OF MESSIAH
PREDICTED BY THE PROPHETS.

* * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Armstrong, Mrs. by Rev. Joshua Mann	(third Donation)	5	0	0
Davis, Miss, Great George-street, Bermondsey, collected by her		0	16	3
Hopkins, Miss, collected by her		0	16	0
Jones, Miss, Finsbury-square, collected by her		1	10	0
Ricketts and Leake, the Misses, and Mrs. Varnham		0	13	0
S. W., Pinner, Middlesex		1	0	0
Walters, Miss Jane, Perthgerent, near Newcastle-Emlyn, S. Wales		1	0	0
Brislington, near Bristol, (Rev. D. Rankin, <i>Curate</i>) collected				
after a sermon by Rev. C. S. Hawtreay		21	2	6
Bristol, by Rev. J. East		253	9	8
Do. by Rev. A. M'Caul		10	0	0
Cheltenham, by C. T. Cooke, Esq.		25	0	0
Dorchester Ladies, by Rev. J. L. Jackson		40	0	0
Do. Sherborue, by Misses A. & H. Spratts		9	7	0
Devon and Exeter, by Mr. C. Upham		25	0	0
Glasbury, by Mrs. Jones		2	0	0
Hull, by John Hudson, jun. Esq. Congrega-				
tional Collection, deducting charges ..		81	17	10
Ireland, by Rev. M. S. Alexander		23	0	0
Keevil, Wilts, by Rev. Thos. Griffiths		2	0	0
Leeds Ladies, by Jos. Dixon, Esq.		46	9	4
Do. Legacy of the late Mrs. Eliz. Brown		50	0	0
Lichfield, by W. G. Bird, Esq.		0	12	0
Liverpool, by Wm. Simmons, Esq.		100	0	0
London: Blackheath Ladies, by the Hon. Mrs. Foy		14	7	4
Islington, by John Scott, Esq.		34	6	3
Maidstone, by Mrs. Prance		4	16	0
Plymouth, &c. by J. H. Dawe, Esq. including a donation of £100.				
from Joseph Pridham, Esq. Executor of Capt. T. S.				
Grove		150	0	0
Portsmouth, &c. by John Allcot, Esq.		16	6	0
Scotland: Brechin Female Bible and Missionary Society, by				
Miss Jane Mitchell, per Mr. Thomson		11	1	0
Sheffield, by R. Hodgson, Esq.		155	5	0
St. Arvans, (Rev. J. Jones, <i>Rector</i>) collected after a sermon by				
Rev. C. S. Hawtreay		14	0	0
Wellington, Somerset, by Rev. James Mules		25	0	0
Worcester, by Rev. D. Morgan		74	1	11

NOTICES TO CORRESPONDENTS.

We are requested by the Provisional Committee for providing employment for Converted Jews on the Continent, to acknowledge the receipt of the following sums:—

Rev. A. M'Caul	1	0	0	Mrs. Stephenson, Bishop's-			
Rev. Wm. Marsh	5	0	0	Hull, nr. Taunton, Somerset	5	0	0
Rev. W. L. Glover, Bedmin-				Mr. J. G. Barker, <i>Annual</i> ..	1	0	0
minster	1	0	0	F.	20	0	0

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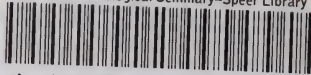


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